FATHER JUAN CARLOS CERIANI: AS A FORM OF REPARATION…

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MARY, CO-REDEMPTRIX

The conciliarists deny, once again, Marian Co-redemption.

As a form of reparation, we publish this text, dated July 2021.

The cooperation of the Blessed Virgin in the work of Redemption is truly admirable and mysterious. It is the union of the Mother of God with her divine Son, and always under her dependence, in the mission of reintegrating humanity into the supernatural order.

Let us consider Mary's cooperation with Christ in the work of redemption in general and her cooperation in objective redemption.

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Generally speaking, it must be affirmed that the Blessed Virgin Mary is the consort of Christ in the work of human redemption. This Marian truth, after her Divine Motherhood, is the most fundamental, and so certain that it belongs to the deposit of Revelation.

The **Roman Pontiffs** have taught this doctrine:

Leo XIII teaches: “Immune from original sin, chosen to be the Mother of God and, for that very reason, made consort of Christ to save humanity, she possesses such grace and power with her Son that no creature, among angels or men, could ever attain greater.”

“To reconcile humanity with God, no one has ever accomplished, nor will anyone ever accomplish, a work like the one she accomplished.”

These are the words of Saint Pius X: “*For Mary surpasses all in holiness by virtue of her union with Christ and by having been admitted to the work of human redemption.”*

And **Pius XI** expresses this in this way: *“The sovereign Virgin, conceived without original sin, was chosen Mother of Christ precisely to be his partner in human redemption.”*

Sacred Scripture also supports this teaching; in **Genesis 3:15**, we read: *“I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”*

Here, Mary is associated with Christ in the enmities and battles she must wage against the devil, and in the final triumph she must obtain over the infernal enemy.

Now, to triumph over the devil in this present providence is nothing other than to accomplish human redemption, or, in other words, to liberate humanity from sin, by which it became enslaved to the devil, and to restore it to its original state of friendship with God.

Pope Pius IX explains Mary's association with Christ in redemption, according to the verse from **Genesis** mentioned earlier, in the following way: "*The Blessed Virgin, united to Christ in an indissoluble bond, maintaining with Him and through Him perpetual enmity against the poisonous serpent and triumphing completely over it, crushed its head with her immaculate foot."*

If the enmity of Christ and Mary against the devil is the same, and therefore the same struggle from which both should achieve the same triumph, it is clear that Mary is presented there as Christ's consort and singularly united to Him both in the struggle and in the victory over the enemy.

Therefore, if Christ's victory consisted in the redemption of humanity and the restoration of God's work destroyed by sin, Mary had to cooperate with her Son in accomplishing this undertaking.

The **Church Fathers** frequently compare the Virgin Mary to Eve, so that the role and participation that Eve played alongside Adam in the fall of humanity are attributed to Mary, alongside Christ, in the work of Redemption.

Just as Eve was Adam's partner and collaborator in our fall, Mary is Christ's partner and collaborator in the work of human redemption.

The **liturgy** also gives voice to the Virgin Mary, Mother of God, in the work of Redemption.

Thus, in the **Greek calendars** we read: "*We were redeemed by You from the curse that fell upon our first parents."*

And in the **Ambrosian Missal**: *"What Eve destroyed with her sin, Mary restored in the redemption."*

Their partnership, strictly speaking, began from the moment of the Incarnation, for the Blessed Virgin, from the moment she pronounced her Fiat, directed all her intentions toward the end of Redemption, in full consonance with the will of the Father, who gives his Son, and with that of the Son, who offers himself for the salvation of humanity.

Although, formally, divine Motherhood and cooperation in redemption are distinct, there exists, however, such an intimate and even necessary relationship between them that the partnership presupposes and is founded on motherhood, and motherhood is ordered to the partnership.

Therefore, **Pius XI** affirms: "*The august Virgin, conceived without original sin, was chosen Mother of Christ precisely to be his partner in human redemption."*

No other creature could have been chosen more suitable for this. Redemptive partnership with the Mother of the Redeemer himself; No one else, precisely because she was His Mother, could have such intimacy on earth with her Redeemer Son, nor be so intimately united to Him in His persecutions, labors, anguish, and above all, in His passion and death, in such a way that only she, in her sorrow, could unite herself to the suffering Christ, for only the mother of one who suffers grieves; other women are merely moved by mercy.

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Going deeper, we must consider the cooperation of the Blessed Virgin Mary in objective redemption, that is, in the entire redemptive work of Christ on earth, by which He wished to restore and elevate the human race, fallen through the sin of our first parents.

Objective redemption is the universal cause of human salvation. Subjective redemption is nothing more than the application of this redemption to each individual, so that he or she may participate in its effects.

For this reason, objective redemption is often called the work of salvation, and subjective redemption, the salvific operation; the first is like the source from which the goods of redemption, the treasures of grace, spring; the second, like the stage where these goods are distributed to each of the redeemed.

It is evident that the absolute necessity of Marian cooperation in redemption is excluded, since the Lord was able to restore humanity and reintegrate it into His friendship without the intervention of the Virgin. Therefore, the question of Mary's cooperation must always be considered presupposing God's free decree, by which He willed that the Virgin should participate and cooperate in the Redemption.

This cooperation is twofold:

One is remote, by which Our Lady gave Christ, not only physically, but also entirely voluntarily, her flesh, so that He could pay in it the price of our redemption.

The other is proximate, that is, cooperating immediately, through personal actions, in the aforementioned redemption, consummated in the passion and death of Christ.

Mary is the Mother of the Redeemer and, therefore, cooperated remotely in the Redemption, insofar as it was truly she who gave the world its Redeemer.

Saint Augustine teaches: “*Death through woman and life through woman: destruction through Eve, salvation through Mary. The first, corrupted, followed the seducer; the second, totally pure, gives birth*

to the Savior of the world. The first voluntarily drank the serpent's poisonous potion and offered it to her husband, and thus both deserved death; the second, by the grace infused from heaven, gave birth to life, through which dead flesh could be resurrected."

The Blessed Virgin Mary, in giving birth to Christ for us, provided the means by which the price of our redemption would be paid, namely, the flesh in which Christ could suffer and die. Therefore, **Saint Thomas of Villanova** said: "*Christ paid the price of redemption, but Mary gave Him the means to pay it. He is the Redeemer, but from Mary He received what He had to give to redeem us*."

Our redemption comes from the Mother as much as from the Father; from the Mother He had the power to merit, and from the Father He received the infinitude that these merits should have. The Son of God could not merit anything for us if He were not man; nor could the Son of Mary merit anything for us if He were not God.

And let us observe the difference: the Father did not give the Son divinity to redeem us; Mary, on the other hand, gave the Son of the Father humanity precisely to be the Redeemer of us all. However, just as the Father gave the Son for redemption, because He so loved humanity that He gave His only begotten Son, so too did the Mother give Him for the same purpose.

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Therefore, it must be affirmed that the Blessed Virgin Mary, with her free consent to the Incarnation, also freely cooperated in the Redemption, not only implicitly, but explicitly and formally.

The **Church Fathers** of the first centuries, such as **St. Justin Martyr, St. Irenaeus, and many others**, frequently begin and repeat the comparison of Mary with Eve and speak explicitly of Mary's moral cooperation in the work of Redemption, precisely because of the free consent she gave to the Angel when he announced to her the great mystery of the Incarnation.

It is common to see the principle of reciprocity established in the **Church Fathers**, according to which God acted in redemption in such a way that everything the devil planned for the ruin of humanity would be turned against the very spirit of evil.

Thus, the first woman believes in the devil, freely consents to his wicked suggestions, disobeys God, and thereby unfortunately cooperates in the ruin of all humanity; the second woman, Mary, obeys God; with living faith and complete freedom, she gives her consent to the Incarnation that would occur within her and thus cooperates in the restoration and salvation of all humanity.

Leaving aside the well-known parallel between Mary and Eve, we find in many other **Fathers** the clear affirmation of the Blessed Virgin's consent to the work of redemption.

Saint Bernard, for example, says: "*You have heard that you will conceive and give birth to a Son; you have heard that this will not be by the work of man, but by the Holy Spirit. The angel awaits your answer… We too, O Lady, upon whom hangs the sentence of a miserable condemnation, await your word of mercy; we shall be immediately free if you consent. By the eternal word of God we were all created, and behold, we are dying; our redemption depends on the swift answer from your lips, so that by it we may be restored to life."*

The Blessed Virgin Mary, freely consenting to the Incarnation, directed her consent to the Redemption, not only implicitly, but also explicitly and formally, since she saw the Incarnation as redeeming humanity.

It is clearly unjust to deny Mary knowledge of the prophecies concerning the future Messiah and the qualities of his kingdom, since the elders Anna and Simeon, who awaited the redemption of Israel, also knew them; nor can it be said that Mary harbored in her heart and mind the erroneous opinions of the common people regarding the future Messiah, or accepted the totally false messianic ideas of the Pharisees.

Therefore, the Blessed Virgin Mary was not far from the divine will when she said: "*Behold the handmaid of the Lord; let it be done to me according to your word*." These words refer not only to the Incarnation, but also to the perfect Redemption. And thus, according to the word of the Eternal Father, Mary willed the Passion of her Son.

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Furthermore, with her maternal compassion, the Blessed Virgin Mary cooperated closely and directly in the redemption of humanity.

Pius VII thus declares this doctrine: "*All the Christian faithful are bound to the Blessed Virgin, as the most sweet Mother of the Son of God, to venerate, in constant meditation and with filial benevolence, the memory of the most bitter sorrows which, especially at the foot of the cross, she suffered with singular strength and invincible constancy, offering them to the Eternal Father for his salvation; and they must take as a true precept what Tobias commands his son concerning his mother: Remember the many and grievous dangers which she suffered for you."*

Leo XIII: "*By presenting herself to God as a servant in the office of His Mother and consecrating herself entirely to Him in the temple with her Son, she became His companion in the sorrowful expiation of the sins of the world, and it cannot be doubted, therefore, that with a courageous spirit she shared in the most bitter anguish and pains of her divine Son. His Mother remained by the cross of Jesus, and so great was the charity of her heart for us, in receiving us as her children, that she voluntarily offered her own Son to the justice of God, dying spiritually with Him, pierced by the sword of sorrow*."

Saint Pius X writes: "*By this communion of sorrows and wills between Christ and Mary, she deserved to be the most worthy redeemer of the whole world."*

Pius XI: "*He to whom the Blessed Virgin is present with her help, especially in the last moments of his life, will not suffer eternal death.*" And this sentiment of the **Doctors of the Church**, so in tune with the feeling of the Christian people and with the teachings of experience, rests primarily on the belief that the Virgin, through her sufferings, participated with Christ in the redemption of the world.

And from **Pope Pius XI** comes this fervent prayer to the Blessed Virgin: "*O Mother of piety and mercy, who stood beside your sweetest Son as a compassionate co-redemptrix when, on the altar of the cross, He accomplished the redemption of the world, we beseech you to preserve and multiply in us, each day, the precious fruits of redemption and of your compassion!"*

Therefore, we must say that Mary, Co-Redemptrix, companion of Christ in the Redemption, had to participate in the passion and redemptive death of her Son, for with Him, patient and dying, she suffered and almost died.

As **St. John Chrysostom** states: "*Christ completely defeated and conquered the devil with the same means and weapons he used to defeat him first. And how? Listen. A virgin, a cross, and death were the symbols of our defeat. The virgin was Eve; the cross, the tree of knowledge; death, the punishment of… Adam. But listen again: a Virgin, a tree, and death are also symbols of victory. In the place of Eve is Mary; in the place of the tree of knowledge of good and evil, the wood of the cross; and in the place of Adam's death, the death of Christ. Do you now see how the devil was defeated by what he had previously conquered?"*

It is true that Christ needed no help whatsoever and, in fact, He alone fully redeemed humanity; however, by divine design, the Blessed Virgin Mary was given to Him as a cooperator—not a necessary one, but an appropriate one—so that she certainly participated with Christ in human redemption.

Saint Albert the Great clearly explains Mary's compassion and her role in human redemption. Here are his words: "*The Mother suffered in her soul the passion that the Son suffered in his body, for her maternal love was tormented along with the bodily torments of her Son. At the moment of the Passion, when the Mother of Mercy presented herself to the Father of Mercies for the work of the highest mercy, she carried within herself the pain of the Passion, for the sword pierced her soul, and she became a companion in the Passion, a cooperator in the redemption, and the Mother of regeneration."*

Dionysius the Carthusian writes: "*You, Lord of all creation, wisely order and organize all things. Why then, O good Jesus, O most meek Lamb, did you not spare your most loving and sweet Mother, ordaining that she should not be present and attentive to your sacred Passion? But I know; nothing happens outside your divine providence; you permitted nothing without sufficient reason, and therefore only a profoundly sublime and admirable motive could have compelled you to ordain the presence and union of your most loving Mother in your Passion and Death. You willed that she should be a cooperator in universal salvation, you constituted her protector*

and advocate of the Church, and you determined that through her many would be saved."

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The Blessed Virgin Mary, consort of Christ, participated from the beginning in the Redemption of humanity. But, since the Redemption would culminate in the passion and death of the Lord, it was more than appropriate that Mary, indissolubly linked to Christ, should participate in the Redemption, both in its beginning and, especially, in its consummation and crowning.

The mere passive presence at the cruel spectacle of the cross, where her Son suffered an ignominious and cruel death, even considering the heroic charity and sublime fortitude of the Mother, the value of her example and other mystical reasons that may arise from such an event, does not fully explain Mary's presence at the foot of the cross, if we exclude her active cooperation in the work of reparation that was being carried out there.

And it cannot be said, as the impious conciliarists assert, that this Marian cooperation in objective redemption diminishes or in any way opposes its perfection, efficacy, or universality, which, in reality, belong only to Christ. For it is not asserted here that the cooperation of the Virgin Mother is parallel and perfectly coordinated, but rather essentially subordinate to the redemptive work of Christ, upon which it rests, on which it depends, and from which it derives all its value; since we know from revelation that Christ, our Lord, is the only Redeemer of humanity.

But, although Christ is our total and perfect Redeemer, there is no impediment to affirming that the Blessed Virgin cooperated in the redemption of humanity to a lesser degree, subordinate to Christ and dependent on His merits.

The universality of Christ's Redemption is also not restricted by the assertion that, in cooperating in it, the Virgin could not be redeemed; For, even as Co-Redemptrix, she was not only redeemed, but the first of all the redeemed, as **Saint Ambrose** affirms: "*Having to redeem the world, the Lord began His work through Mary, so that she might be the first to receive the salvation of the Son, since through her the redemption of all was prepared."*

Furthermore, Mary's cooperation in the redemption was not in vain, nor did it lack true efficacy.

It is true that Christ consummated the Redemption perfectly, without any defect or imperfection, and therefore, Marian cooperation could add nothing to the intrinsic perfection of the work, nor could it complete it, as if Christ had left something undone. However, many affirm the usefulness of Mary's cooperation, insofar as it adds an accidental perfection to the work of Christ, conferring upon it a certain harmony and beauty.

Although Christ did not need any cooperation to redeem humanity, it was nevertheless fitting that humanity, according to God's tender providence, should not be redeemed without its own cooperation in this work of reconciliation, without the mutual ratification of such a sublime covenant, and without the acceptance of such a high blessing.

Thus, God wished to unite Christ, Redeemer of all humanity, to the Blessed Virgin, as His companion and representative of all humanity, in whose name she consented to the Incarnation of the Redeemer and, acting in His place, as the true representative of humanity, united herself to the passion and death of the Lord at the foot of the Cross, where the Redemption was consummated, no longer passively witnessing, but actively cooperating with her maternal compassion and ineffable participation in the sufferings of her Son.

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In light of this beautiful and comforting doctrine, we emphasize once again the importance of highlighting that the Blessed Virgin Mary reigns sovereign over all times in our history, and particularly over the most fearful period for souls: **the time of the coming of the Antichrist…**

These are the times of victory, of the full redemption of Jesus Christ and of the sovereign intercession of Mary!

Blessed are those who share and profess this Faith; blessed are those who study the Holy Scriptures (as we have been commanded, instead of wasting time fighting against what there is no longer time

to fight), and thus know, even in the twilight of faith, that the end is beautiful. Blessed are those who have faith, for the same events will be unbearable for unbelievers.

Understanding Our Lady's mission illuminates and strengthens us to follow the path traced by God, preparing souls to receive the merits obtained through her and to attain her help and protection.

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